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**THE ROLE OF THE COLLEGES
IN PROMOTING PEACE
THROUGH INTERNATIONAL UNDERSTANDING**

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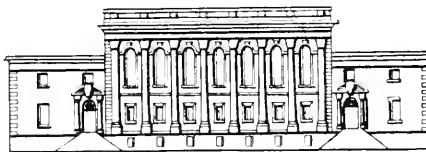
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Presented by
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SWEET BRIAR COLLEGE



**The Role of the Colleges
in Promoting Peace
Through International Understanding**

**SWEET BRIAR COLLEGE
MARCH 12 AND 13, 1948**

J. J. Cawood

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FOREWORD

Many of you who attended the Sweet Briar Conference on "The Role of the Colleges in Promoting Peace Through International Understanding" have requested that we distribute copies of the proceedings of the Conference. We have, therefore, prepared this bulletin, giving Sir Alfred Zimmern's address in full, as well as a résumé of the other addresses and an account of the student discussion meetings which were held as an integral part of the Conference.

It is evident, from the comments which have come to us and from your generous participation in our meetings at Sweet Briar, that students, faculty, and administrative officers of educational institutions throughout the country share our conviction that the colleges of America have a grave responsibility at this time to help bring the people of the world together in mutual faith and understanding. We earnestly hope that the addresses and discussions of our Conference may serve to give further inspiration and guidance for the essential work which we must do together, in laying the necessary foundations for world security and lasting peace.

MARTHA B. LUCAS, *President.*

Sweet Briar, Virginia.

SWEET BRIAR COLLEGE CONFERENCE

"THE ROLE OF THE COLLEGES IN PROMOTING PEACE THROUGH INTERNATIONAL UNDERSTANDING"

MARCH 12-15, 1948

FRIDAY EVENING

8:00-10:00 P. M.—HIGHER EDUCATION IN POST-WAR EUROPE

Speakers: Dr. John W. Taylor, former chief, Education and Religious Affairs Branch, OMGUS in Germany; President of the University of Louisville.

Film: The Rise and Fall of Nazi Germany,
presented by Dr. Taylor.

Mr. Fred M. Hechinger, education columnist,
The Washington Post.

SATURDAY MORNING

9:00-11:30 A. M.—EXPERIMENTS IN INTERNATIONAL EDUCATION;
CHINA, FRANCE, INDIA

Speakers: Dr. Chen Chih-mai, Counselor in charge of Cultural Affairs, Chinese Embassy, Washington.

M. René de Messières, Counselor in charge of Cultural Services, French Embassy, New York.

Dr. Eddy Asirvatham, Professor of Christian International Relations, Boston University.

11:45 A. M.-12:45 P. M.—STUDENT GROUP DISCUSSIONS
(Conference guests are invited to participate.)

SATURDAY AFTERNOON

2:30-5:00 P. M.—INTERNATIONAL UNDERSTANDING AND THE AMERICAN COLLEGE

Speakers: Sir Alfred Zimmern, Professor Emeritus of International Relations, Oxford University; former Director, Geneva School of International Studies.

Mr. Laurence Duggan, Director of the Institute of International Education, New York.

Dr. Luther H. Evans, Librarian of Congress and member of the National Commission on UNESCO.

5:15-6:15 P. M.—STUDENT GROUP DISCUSSIONS
(Conference guests are invited to participate)

A SUMMARY OF THE ADDRESSES

EVA MATTHEWS SANFORD

Associate Professor of History, Sweet Briar College

A PLEA for the support of UNESCO through the purposive activity of colleges and other educational agencies was voiced by President Lucas in opening the conference. She pointed out that the effective operation of this activity requires the creation of an international, interracial, and interhemispherical state of mind. Each speaker at the conference made a distinct contribution to the education of the audience in this direction, and thus enabled everyone to appreciate more fully Sir Alfred Zimmern's definition of internationalism, at the closing session, as "the quality of mind and spirit which enables its possessor to feel at home in the world."

The opening meeting Friday evening was a vivid reminder of the crucial difficulties that impede the development of this internationalism among peoples educated to accept and support dictatorship. Dr. John W. Taylor, president of the University of Louisville, and former chief of the Education and Religious Affairs Branch of the Office of the U. S. Military Government in Germany, began by showing the Forum edition of the March of Time film, "The Rise and Fall of Nazi Germany," as a thought-provoking background for his talk. His graphic account of the lack of change between the time of his departure from Germany a year ago and his return visit six months later, made it clear that two worlds are still a grim reality. He urged not only the speedy adoption and effective use of the Marshall Plan, but also the reindustrialization of Germany, on the ground that the bulwark against Communism must be established on the Elbe, not the Rhine.

In connection with the disappointingly meager results thus far achieved in the re-education of Germany, Dr. Taylor described the efficiency of the Nazi educational system, which created habits of mind very difficult to efface. He felt, however, that the American resolution to depend primarily on German plans for the creation of a unified school system, free from the former arbitrary class distinctions, and on German

teachers, despite the lack of native personnel really qualified to give democratic instruction, was justified. He pleaded for continued assistance through retention of military controls and through material support, in the hope of eventually overcoming the lack of democratic conviction among adult Germans, by economic recovery and by the coming of age of a generation educated on liberal principles.

The second speaker, Mr. Fred M. Hechinger, education columnist of *The Washington Post*, who made extensive studies of education and reconstruction in Europe during 1947, talked about "The New Responsibility of the American College." He delivered an obituary for the ivory tower as a feature of the college campus, describing it as a lost refuge which will not be missed if our students succeed in making and keeping the free voice an intelligent and understanding one, and which will offer no sanctuary if they fail.

His estimate of the validity of the re-education program in the American Zone in Germany differed radically from Dr. Taylor's. Thus far, he said, our program has failed, for the Germans still cloak undemocratic doctrine by speciously democratic method, in a determined war against really liberal education of their children. He commended, as more realistic and fruitful, the French policy of providing adequate text-books written by Germans in exile, of training selected German boys and girls for future effective democratic teaching, and of supplying capable French teachers, as well as sending French teacher-trainees to live and study in close association with their contemporaries in the French Zone. Instances of sabotaging by other Germans of the efforts of the few really democratic teachers in the American Zone demonstrate the dire need of active support for those who are sincerely eager to reclaim German youth.

Turning to Poland and Czechoslovakia, Mr. Hechinger expressed his conviction that active and intelligent efforts on our part can still do much to reinforce the democratic elements in these countries, and thus corrode the Iron Curtain from both sides, if we can learn to recognize the validity of definitions of democracy that differ in some respects from our own. We must make the Voice of America the voice of culture, of education, of understanding—speaking from people to people, and backed by a free and trained mind.

The three Saturday morning speakers, talking on "Experiments in International Education," introduced their appraisals of current problems by interesting surveys of the roles played by their respective countries in the diffusion of culture in earlier ages. M. René de Messières, Director of Cultural Services in the French Embassy, made a plea for the renewal of a true humanism, to reconstitute the spiritual unity of our civilization. The United States is at present best equipped for immediate leadership in this vital task, he said. American college students can appreciate more fully the challenging opportunity offered them today by studying the traditional function of France, justly famous for its attainment of unity through geographical, racial, and cultural diversity, and fittingly described as the *résumé* of Europe. During mediaeval and modern times, France encouraged cultural exchange and assimilation for the benefit of the world at large, not for her own exclusive profit, and has perpetuated the universal humanism of classical culture in the French tradition.

French culture, like that of the United States today, was bound by nature to become tolerant, and to develop the moving sense of solidarity among men, the antithesis of the impersonal and rigidly unified totalitarian concept, and to use national individuality as the means to international harmony and equilibrium. In this faith in liberty, he concluded, in this rising above materialism, all people worthy of existence can today find their common meeting-ground. The exchange of students, for which Sweet Briar has recently assumed added responsibility in its sponsorship of the Junior Year in France, is a valuable step toward the attainment of this internationalism, M. de Messières emphasized.

Dr. Chen Chih-mai, Counselor in Charge of Cultural Affairs in the Chinese Embassy in Washington, took as his topic "Cultural Contacts between East and West," stressing the need of mutual understanding, and not merely material and military assistance, in overcoming the backwardness of Asia from the western point of view.

His historical retrospect of the relations between East and West from the days when vital elements in the progress of European civilization were introduced from distant China, to the last century, when the Far East has had perforce to grapple with the crucial problems of adjustment to the technological transformations required by the Industrial Revolu-

tion, ended with a provocative question. Asia strives to be strong in the sense in which strength is understood in the West, but this involves serious contradictions of her traditional culture; will the West seek in turn to understand the mainsprings of eastern culture?

Asiatic students are forced by sheer necessity to learn the techniques of the machine age at western colleges and universities; their sojourn among us can produce more lasting and vital benefits to both East and West, if the western peoples take advantage of the opportunity thus offered to increase their appreciation of the real riches of the East.

Dr. Chen pointed out the fallacy of contrasting the spiritual East with the materialistic West. Actually, he stated, the majority of the people of Asia are so bound by the constant struggle with nature for the barest minimum for existence that the spiritual quality of their culture is beyond their comprehension. Illiteracy debars too many from the wealth of Chinese literature, and the teachings of missionaries have taught them more of western cultural values than of their own. As economic progress, aided by skills acquired through study in the West, facilitates the reduction of illiteracy and a wider participation of Asiatic peoples in their own heritage, it is to be hoped that western students will also profit by fuller acquaintance with the ancient civilization of the East. It is far less alien to the European traditions than to Marxism, for Communism is a movement toward the fundamental negation of eastern, as it is of western culture.

Dr. Eddy Asirvatham of Madras, now Professor of Christian International Relations at Boston University, speaking on "Cultural Contacts between India and the West," likewise gave a brief historical sketch of Indian contributions to western culture from ancient times and of the increasing domination of India by western influence in modern times. He spoke appreciatively of the gains in self-confidence, the sense of democratic equality, the dignity of labor, and the value of public spirit, achieved by Indian students in American universities, but he noted that they have not gained a parallel enrichment in their sense of spiritual and aesthetic values, partly because they have too little opportunity to become familiar with their fellow-students and with American family life. A few Americans have profited by the attempts of visiting Hindus to give a true

interpretation of the intellectual tolerance, the religious many-sidedness, and the passion for oneness with God, which characterize Hinduism, but these also exemplify its chief weakness, since the Hindu rarely achieves Gandhi's happy blend of well-being with well-doing. Other Indian visitors, rajahs and business men, too often give a perverted impression of their country, according to Dr. Asirvatham.

The great increase in the number of Indians studying abroad, chiefly for technical and scientific study, since the war, is a hopeful sign, but this development is seriously threatened by the dollar shortage. It would be equally profitable to have western students go to India to study India's contributions to the realm of the spirit, and to arrange for mutual exchange of professors, and for adequate departments of oriental languages and culture in western universities, Dr. Asirvatham added. In conclusion, he summed up the ways in which UNESCO can best serve India, by assistance in scholarly projects for revision of Indian history and preparation of translations of the classics, by aid in revising and extending the educational system to reduce illiteracy and in fostering understanding of international problems, and by exchange of students and faculty with western countries.

The theme of the Saturday afternoon session, "International Understanding and the American College," was thus anticipated by repeated references, in the talks given in the morning, to the vital importance of international exchange of students and faculty, and to the role of American institutions in offering Asiatic students facilities for scientific and technical training and for an understanding of western culture. The speakers at both sessions mentioned with appreciation the contributions of Sweet Briar to the cause of international understanding, and offered suggestions to increase the effectiveness of our future efforts in this direction. Sir Alfred Zimmern, sharing with the audience the fruit of his long labors in connection with international relations, outlined a course of study by which students in a small liberal arts college may achieve the quality of mind which makes for true internationalism. His provocative essay is printed in full in this bulletin, since its evaluation of the different fields of study in relation to the central problems of our times will, undoubtedly, be of interest to many, even to those who may not find it feasible to adopt the proposed curriculum *in toto*.

Mr. Laurence Duggan, as Director of the Institute of International Education in New York, was admirably qualified to talk on "Exchange of Students—A Path to Peace." He affirmed his belief that exposure to a liberal education in the western tradition is a safeguard against acceptance of dictatorship, and noted the great current interest in exchange of students, not only for specific technical training, but for the more general aim of international understanding. Mr. Duggan pointed out that approximately 20,000 foreign students are now in this country and about 5000 Americans are studying abroad.

He summarized the extent and limitations of the means by which the government of the United States is trying to facilitate such exchange, and showed that there is still great need for aid from private sources, especially in view of the dollar shortage, and the budgetary problems which prevent colleges and universities from doing as much as they would like to do to encourage exchange students. In this connection, he mentioned some of the generous and ingenious devices by which student groups are supplementing official provisions for scholarship aid. He feels that the activities of UNESCO offer hope of future substantial increase in the exchange of students, and in the benefits derived therefrom. Like earlier speakers, Mr. Duggan emphasized the value of closer association between students of different nationalities, and the profit that foreign students derive from residence in American homes.

Dr. Luther Evans, Librarian of Congress, and member of the National Commission on UNESCO, delivered the final address of the conference on "The United Nations Program of Understanding among Peoples." He summed up the aims of UNESCO as the attainment of intellectual and moral solidarity of peoples throughout the world in order to make peace a reality, echoing Sir Alfred Zimmern's earlier definition of international understanding as a relationship between a mind formed in one country and a mind formed in another. To achieve this solidarity, all types of popular education must be utilized to reduce the prevalent ignorance and prejudice, so that men may at last understand each other.

In his outline of UNESCO's tasks Dr. Evans enumerated the following: to explore the problems of understanding, to recommend solutions, and to initiate pilot projects, such as those undertaken in China, Mexico,

and Haiti, to train local leaders in sound methods of education. UNESCO is also encouraging collaboration in the solution of local educational problems, and lending experts to help establish regional programs. The study of obstacles to free intercourse among nations such as censorship and monopolistic controls of channels of communication is also an essential task. A worldwide library program is envisaged, and an initial seminar will be held in England this summer to teach continental librarians the techniques of the free public library. Training in the constructive use of museum facilities is a similar project.

According to Dr. Evans, the fear of war may become less prevalent, and moral solidarity be increased, by raising the level of understanding of the constructive achievements of modern science. Again, in the interest of general understanding and security, a tension project is being undertaken, to study the causes and forms of tensions between different peoples. The greatest achievement thus far has been in the painstaking and necessarily slow task of putting the program of UNESCO into some shape that makes sense. The abstention of the Soviet Union is a serious limitation to the universality of UNESCO's work, and the future possibility of Soviet membership will necessarily depend on the solution of political problems.

If college students will study the UNESCO program during its formative period, and thus equip themselves to follow its progress with full understanding, Dr. Evans concluded, they will be able to cooperate intelligently in its work in later years, and thus contribute to the fundamental cause of international understanding and solidarity.

STUDENT PARTICIPATION

MARY LOUISE LLOYD, '48

BASED on the firm conviction that the student body plays an important part in "The Role of the Colleges in Promoting Peace through International Understanding," student participation in the Conference was planned and carried out. Eighteen colleges and universities in Virginia were invited to send delegates, representing organizations such as Student Government, YWCA, YMCA, student publications, and non-social clubs.

Student discussion was divided into two sections. Immediately following the morning session on "Experiments in International Education," groups of not more than fifteen, each with a student leader, met to discuss the speeches and to formulate questions to be addressed to the speakers. The difference of opinion between Dr. Taylor and Mr. Hechinger on German re-education aroused much interest. Most students thought that all possible help should be given to countries such as Germany to establish a rigorous program of re-education in democratic ways and thought. The probability of exchange of students with Russia was also discussed.

Sweet Briar students were joined by students from other colleges to continue their discussions in the afternoon at the close of the final session. They gave their attention to certain definite topics, each topic covering a phase of campus life. Among them were: Student Government, Clubs, Campus Publications, Religion, Curriculum, and Individual Responsibility. The relation of each to the promotion of world understanding was the focal point for each discussion. The Conference was closed by a Student Forum Saturday evening in which the findings of each group were disclosed and questions were raised for further discussion.

The results of the Forum, as the findings were presented, showed that students felt the need of clarifying the role of Student Government. They felt that student government is a potential training ground for citizenship. Therefore, it was felt by the discussants, there is a strong need to analyze the workings of student government to ascertain whether it is being utilized to the fullest extent. They agreed that the value of student government lay in student participation and that student participation needs to be revitalized.

Those who discussed Campus Publications called attention to them as instruments through which student interest is aroused in world affairs. By presenting the many sides of important issues, publications can stimulate constructive opinions in the student body. The reporting of campus happenings, although important, should not displace world issues.

The group interested in Curriculum stated its premise: that it is the major tool of the college in creating "that state of mind which enables its possessor to feel at home in the world." Students and a few teachers expressed the desire for a course in current events which would give students guidance in evaluating the world situation. Similarly, they urged courses in comparative world religions, as useful in creating world understanding. Language courses, they said, should be vital and presented in such a way as to give the maximum understanding of the peoples whose tongues are being studied. All the courses in the curriculum may and should contribute to a consciousness of other nations and their heritage. Throughout the curriculum the relation of our culture to other cultures should be pointed out and the appreciation of those cultures encouraged.

Exchange of students was the topic for another group, which was unanimous in stating its belief in the value of student exchanges. Members of this group agreed that an effort must be made not only to make the foreign students feel at home on the campus, but to encourage them to express their opinions through discussions and articles in campus publications. Every opportunity should be used to learn from them about their countries as an invaluable aid in gaining real understanding of other peoples. Means by which students may be instrumental in encouraging the administration to invite foreign students to study in their colleges were also taken up.

The relation of Clubs to world understanding attracted another group of discussants. Cultural and political clubs, they said, have a tremendous responsibility and opportunity in promoting world understanding. Through joint action by clubs, community projects such as World Unity Day, UNESCO Day, relief drives, and social events with international themes may serve to supplement the curriculum in creating an atmosphere of world-mindedness. Debates, lectures and joint meetings arranged by clubs towards this end were also given approval.

To summarize the results of student discussions, the following seven-point program for carrying out the students' responsibility in promoting peace through world understanding was drawn up:

1. In the sphere of Student Government there should be critical analysis of existing conditions, with a view to determining how democratic the organization is, how much training in citizenship it is giving the students, and what its potential service is.
2. In the sphere of curriculum, students should ask for more courses in comparative literature, in comparative religion, vitalization of language courses, and the addition of current events courses.
3. All liberal arts students should be encouraged to take a course in comparative religion.
4. Students should take advantage of every opportunity of learning about other nations through the foreign students on their campuses.
5. Students should help raise funds and request the administration to provide scholarships for foreign students.
6. Student clubs should cooperate in planning a joint year-long program designed to promote world understanding, including debates, lectures, relief drives, and a World Unity Day.
7. Students should promote individual action in the form of letters to Congressmen, correspondence with students of other countries, and contributions to relief drives.

The adoption of such a program of campus activities based on promoting world understanding must focus on this goal from every angle. Imagination and careful planning can adapt such a program to the needs of each college or university, the students felt. They added that it is not enough to listen to speeches or to retain only generalities about world understanding. The generalities must be applied to every phase of campus life if "The Role of the Colleges in Promoting Peace through International Understanding" is to be fulfilled.



President John W. Taylor, University of Louisville, and Fred M. Hechinger, education columnist for *The Washington Post*, continuing their discussion after their speeches on Friday evening.



President Lucas and President Herbert Davis of Smith College receive programs from student ushers as they enter the Conference.



Laurence Duggan, Sir Alfred Zimmern and Luther Evans, spe



Saturday afternoon's session, taking part in a radio panel discussion.



India, China and France were represented on Saturday morning's program by Eddy Asirvatham, Chen Chih-mai, and René de Messières, shown here with President Lucas.

Students meeting in small groups for serious informal discussions also formulated questions for the speakers.



INTERNATIONAL UNDERSTANDING
AND THE
AMERICAN COLLEGE

SIR ALFRED ZIMMERN

THE promoters of this Conference have kindly invited me, a non-American, to address you on "International Understanding and the American College," as the first of three speakers on that subject, the other two being Americans and, if I may be allowed to say so, Americans peculiarly well qualified for their task. While I appreciate the opportunity that has thus been opened out to me, I feel a certain difficulty in speaking in their presence, I will not say as an amateur before professionals, but certainly as an outsider before insiders. I am not indeed unfamiliar with the American College; I have spent some time in several, as well as on the staff of an American University where I had close contact with students both on the Arts and the Science side. Moreover, I have taught American students at Oxford, as well as year by year at a graduate institution during the summer. But I have never become personally associated—should I say enmeshed?—in the administrative system of the American College. Freshmen, sophomores, juniors and seniors I know; but the various academic processes to which they are exposed in the course of their four years are still for me an uncharted sea. Or, to change the metaphor, they are like the old maps of unexplored Africa on which, since cartographers, like Nature, abhor a vacuum, the blank spaces were filled in with picturesque descriptive signs such as "Here Are Lions." Lions on the path of education these customary administrative processes certainly are. But this afternoon I am going to ignore their existence, leaving them to exercise their appetites upon my two companions on the platform, who will surely provide them with better nourishment. You remember the little girl whose mother had shown her one of those lurid pictures of Christians being thrown to the lions by Nero. "Look, Mom," she exclaimed, "Here's one poor lion who hasn't got a Christian!" For present purposes I am the fortunate Christian who hasn't got an administrative lion to vex him.

I propose therefore to interpret my commission in the broadest and most unencumbered sense. Here is a College composed of young people taking a four years' course, from the age of 17 or upwards to 21. What shall we do with those four years so that by the time they leave college they will be imbued with the quality described in the program as international understanding?

Let us be quite clear at the outset that international understanding is not an acquisition of the same order as, say, French or constitutional history or the laws of physics or what we used to call Euclid. It is not a school or college subject. I am still not quite sure whether citizenship is, or can be made, a college or rather a school subject: I am certain that international understanding cannot. It is not something to be learned in class, but a quality of mind and spirit like happiness or serenity or poise. It is a fruit of education, not its root or one of its branches. What we have to consider then is how to create the conditions which will bring forth this fruit and bring it forth in its finest form.

In seeking these conditions we must, for the purpose of this discussion, confine ourselves to the four walls of an American College. No doubt some of its inmates may have the opportunity to gather experience of foreign countries, or of meeting foreigners in this country, during the period of their college life. All that is, or should be, so much to the good: but we cannot take account of it in our plans. Nor can we allow for the possible presence of foreign students on the campus, nor for the fact that among the students from American homes there may be some who have been brought from early years into contact with other cultures and ways of life. These things too may be helps: but we shall best face our problem by assuming that the student body is of homogeneous American composition.

But a homogeneous body of students drawn from the length and breadth of this great country provides material for our task very different from that in a European College or University, as I realize when I look back to the Oxford of my undergraduate days, before the advent of the Rhodes Scholars. American educators are indeed fortunate in having a large and spacious canvas on which to exercise their art. I remember in retrospect the enlargement that I received, without realizing it at the time, through living with fellow-schoolboys at Winchester and fellow-students at Oxford coming from Scotland, Ireland, Wales, and the North of England. But what is that compared with the wealth of experience to be distilled in daily intercourse with friends drawn from homes not only in this lovely and historic Commonwealth of Virginia, but in the deep South and the great Southwest and the heart of the prairie and the Mountain States and the Pacific Coast and hard by the Canadian border of New England and from that most quintessential of all the world's great cities, for those who have the leisure to savour its rich and manifold elements, that which huddles beneath the towers of Manhattan Island. All young Americans, through the mere fact of their membership in this widespread Republic, with its infinite variety and its continuous claim on their tolerance and

understanding, reach the stage of higher education predisposed—I will not say conditioned—for international studies. This presents a great initial advantage for the American educator in the task that concerns us here. Had I not that situation constantly in mind, I would not feel emboldened to offer the suggestions that follow.

I have spoken of the character of the student body. Let us assume too that our College is a real College and not a University. By a real College I mean an institution not too large to form a true community, not too large to permit the establishment and maintenance of those personal relations between the faculty and the students and between the faculty members themselves which play so large a part in creating the special atmosphere of a College campus. In ruling the University out of our discussion, I would not wish to seem to undervalue its possibilities in our field. The University, too, has certainly its part to play in the fostering of international understanding. But, owing to the variety and diffuseness of its activities, that part, which is not our immediate concern today, is necessarily somewhat different from that which falls to the College, the work of which is normally carried on within the framework of a central program of liberal arts.

Let me further assume—and I think it is a fair assumption—that the students in our College are divided more or less equally between those whose principal interest is in the social sciences, languages and literature and those who pursue the natural sciences and mathematics. Our problem, of course, concerns them all—the future chemist, biologist and geologist as much as the historian, the political scientist and the linguist. We are not aiming at sending out a few polished and exquisite specimens of cosmopolitan culture and attainments to adorn the ante-rooms of diplomacy or the studios of the dilettantes. Our aim is to send out a whole class of young Americans, the class of 1952, as well equipped academically as similar classes from other institutions of higher education, but carrying with them in addition the quality of international understanding.

But it is time that I attempted to define what I mean—and what I take the promoters of this Conference to mean—by international understanding. As I have already said, it is not a body of knowledge, but a quality of the mind and spirit. That quality is not easy to describe in a sentence. Perhaps it can best be defined as the quality of mind and spirit which enables its possessor to feel at home in the world.

To feel at home means two things at once. It means, firstly, that you are enjoying inner peace, and, secondly, that you know where you are.

All true educators since the time of Socrates and Plato have agreed that the primary object of education is the attainment of inner harmony, or, to put it into more up-to-date language, the integration of the personality. Without such an integration learning is no more than a collection of scraps and the accumulation of knowledge becomes a danger to mental health: the specialist faces the threat of monomania, as the journalist and indeed all the rest of us are in daily danger of schizophrenia.

There would be no need to emphasize this point in this gathering had it not a close bearing on our subject. All education requires healthy minds to work upon, but international studies demand this in a peculiar degree. No one should be allowed to pursue them—at least in their more advanced stages—unless their mental stability is assured. One of the many mistakes made in the inter-war years, mistakes the accumulation of which made World War II possible, was the assumption that to bring together a group of officials from many different countries in a city like Geneva would be, so to speak, automatically beneficial, that their mere presence and mutual intercourse would exercise a healing and reconciling influence which would radiate out into the wider world. The truth is that this was not, and could not have been, the case. It could not have been the case even if the political difficulties which caused the breakdown of the experiment had not existed. For the officials themselves were most of them not prepared or, to be more precise, predisposed and attuned for their task. They were too often both psychologically and morally unequal to their responsibilities, as the more honest among them recognized when they had faced up to them. I cannot pursue this subject here. Let me sum it up in a single sentence. What to the eye of romance and seen from afar was an earthly paradise or, to adapt the title of Professor Becker's excellent book, "A Heavenly City of the Philosophers," was in actual truth an unhappy place, where most people were suffering from continuous mental strain, but were unable to apply means of relief and generally indeed even to diagnose their malady. It was cruel to fling men and women into such surroundings not only without adequate preparation but unconscious of the fact that any such preparation was needed. But, of course, those who assigned them to their tasks in those days were many of themselves equally naive—participants in that ignorance which remains bliss up to the awful moment when romance is shattered by the harsh impact of reality.

I come now to the second part of our definition. What does it mean to be at home in the world—at home in the world when you have achieved that inner calm which enables you to look out with clear eyes on other human beings—those most interesting of all objects of study, as an Oxford colleague of mine once said of them. To be at home in the world means

that, knowing *what* you are, you also know *where* you are—or, to put it in Latin, it means to be *orientated*: orientated in space, and orientated in time.

Such an orientation is the first stage of international studies, the first stage toward an intelligent outlook upon that mid-twentieth century in which the class of 1952 will be beginning its active life.

The academic discipline which orientates students in space is geography. The similar discipline which orientates them in time is history. These two studies should be part of the regular central program of our College.

For it is geography and history, more than any other two studies, which transforms the ordinary man—the small scale being of our acquaintance on the street and in the shop—into an educated person. It is geography and history which differentiate the true traveler from the mere tourist and the contemporary historian from the mere newspaper reader. To be educated is to see the tapestry of life on the right side. But I cannot forbear to cite the immortal passage of Newman in which this image occurs. He has been speaking of the “passive, otiose, unfruitful way” in which “men of inferior powers and deficient education” “receive the various facts which are forced upon them when they travel in foreign countries.” “Seafaring men” he continues “range from one end of the earth to the other; but the multiplicity of external objects which they have encountered forms no symmetrical and consistent picture upon their imagination; they see the tapestry of human life, as it were, on the wrong side, and it tells no story. They sleep, and they rise up, and they find themselves now in Europe and now in Asia; they see visions of great cities and wild regions; they are in the march of commerce or amid the islands of the South; they gaze on Pompey’s Pillar and on the Andes; and nothing which meets them carries them forward or backward to any idea beyond itself. Nothing has a drift or a relation, nothing has a history or a promise. Everything stands by itself, and comes and goes in its turn, like the shifting scenes of a show which leave the spectator where he was.” And then Newman sets up against this poor mutilated being, this starveling amidst the glorious plenty of civilized life, his picture of the educated man, the man who both knows his own self and has situated himself in the outer world. “The intellect which has been disciplined to the perfection of its powers, which knows, and thinks while it knows, which has learned to leaven the dense mass of facts and events with the elastic force of reason, such an intellect cannot be partial, cannot be at a loss, cannot but be patient, collected and majestically calm, because it discerns the end in

the beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands and how its path lies from one point to another . . . It is almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness or prejudice; it has almost the repose of faith, because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is it with the eternal order of things and the music of the spheres."

I said just now that the orientation to be gained through geography and history was the first stage towards an international outlook. Newman has carried us here far beyond the first stage. The personage that he has been describing is certainly a graduate student. He nowhere uses the term "international understanding," but could there be a better description of the quality which we are seeking to foster in the minds and spirits of the inmates of our imaginary college?

But, after this bright glimpse of the goal of our journey, let us return to the more strictly academic side of our problem. What form should the central program of our College take?

In devising that program we have several considerations to bear in mind.

The first is that, however excellent a teaching staff may be, College students, once their interest has been aroused, learn more from one another in free-and-easy discussions and the cut-and-thrust of conversation than from any "grave and reverend senior." This is a powerful argument—to my mind a convincing argument—in favor of a program which keeps the largest possible number of students working in the same course of studies for the longest possible time. Especially is it an argument in favor of keeping the science students and the arts students working together on a substantial part of the program over the whole four years.

The second is that for this exchange of ideas amongst students to be really fruitful they must be given material of the very best quality upon which to exercise their minds. The traditional way of providing for this is through the required reading of certain carefully selected books whose excellence has stood the test of time. If we could have Newman here with us today, I am sure that he would tell us that he owed the development of his intellectual powers, as manifested in the passage that I read to you, very largely to the influence of certain great books—great books a century ago meaning principally the Greek and Latin classics and, for the under-

standing of public affairs, the Greek philosophers and historians. Few such books are being written today: not many indeed have been written in what used until recently to be called the modern age. One of the unhappy concomitants of the relative decline of classical studies is the fact that students who study the social sciences without a classical background are so seldom given a great book to read and compelled to live with it—to live with it perhaps for a whole summer vacation. If our students are to acquire the quality of international understanding, they must certainly know what it is to be on intimate terms with a master mind through having concentrated their thoughts for weeks together on a great book. What better opening gambit could there be for a conversation with an educated foreigner? Why not bypass the weather and the daily newspaper and plunge straight into Plato or Confucius or Augustine or William James?

A third consideration is that international understanding in its strict meaning, divested of the wooly verbiage which has become associated with the term, signifies a relationship between a mind formed in one country and a mind formed in another—that is to say, a relationship between the products of two different cultural influences and traditions. Now such a relationship, as we all know, is not easy to establish. Let us pause to ask ourselves how many Englishmen really understand the country that lies twenty-two miles from their white cliffs, and how many Frenchmen really understand England. The foundations for such an understanding must be laid in our college course, which must therefore ensure that all the students, the scientists included, should spend their four years, metaphorically speaking, in a room with two windows upon the world, each with a different view. In other words the course must include the study of one foreign language and culture: by culture I mean not only language and literature but history, including the history of thought. Such a course would naturally include some great books. No one who has not acquired what I would call a two-window mind should be let loose to handle, or rather to mishandle, international affairs.

One result of this would naturally be to integrate what I believe are generally called the Modern Language Departments into the general program, in which their representatives would fill a very important place. There are few more urgent needs in higher education than the breaking down of the barriers which have grown up (I cannot believe that they were deliberately constructed) between the teaching of languages and other branches of the social sciences. We have heard a great deal in the last few years of the need for bringing the physical sciences into closer touch with the social sciences. Certainly that is greatly to be desired. But equally

to be desired is the bringing of literary studies into closer touch with the social sciences. There is no group of intellectuals who need to be more firmly reminded of their limitation than those who produce fine literature. When they have intruded into the field of politics, as their facility in speech and writing has too often tempted them to do, their influence has been almost invariably disastrous, because, from the nature of the element in which they work, they are constitutionally unable to distinguish between fancy and fact—between the unsubstantial fabric of the imagination and the solid social reality that is the raw material of the contemporary historian and of the statesman. We do not want our young people to be unlettered. Heaven forbid! But we do want them to know the difference between poetry and prose, as part of their outfit for international understanding. And the best way of insuring this is to provide that the study of foreign language shall be accompanied by a study of the history, institutions, social development and thought—in fact, the culture in the wider sense of that word—of the nation in question.

It would be tempting to provide that Greek and Latin, taken together, should be alternatives to the study of one modern language and culture, since so much of what is basic in our present day civilization is derived from them. But this would involve not only an enlargement of staff, but a diversion of interest from the present day to the past. It seems best therefore to preserve the inner unity of the course by relating the study of foreign cultures to our central concern, which is the problem of the present day world. As we shall see, ample opportunity will be afforded to the students to profit by the wisdom of the Ancients.

We are now in a position to draw up an outline of our Four Years' Course.

It should consist of a substantial central core common to both the arts students and the science students.

What subjects should this central core include?

We have already mentioned history, geography, and one foreign language and culture—two arts subjects and a half, for geography, concerned as it is both with the world's natural resources and with what man has made of them, sits beautifully astride between the Sciences and the Arts. What science subjects should the arts students be compelled to take, so that they can talk intelligently to their scientific classmates? And what subjects form the best introduction, at the College stage, for the further studies which the science students themselves will carry on apart in the later stage of the course?

There is no contradiction between these two requirements: for the subjects which afford the best introductory training for scientists are surely those which are also of interest to other alert and intelligent young minds.

Those subjects, it is suggested, are physiology and psychology.

Physiology gives students the key to their bodily selves. It is a more suitable subject for our purpose than biology with its emphasis on the animal world as a whole: for we do not want our students to think in terms of living matter in general but of human life in particular. Over-emphasis on biology may easily lead young people in these days to regard the world as no more than a vast zoological garden. However, the teacher of physiology will naturally find room in his subject for at least an excursus on animal biology.

Psychology gives students an insight into the working of their own minds and into the nature of personality. It is essential as an element in the forming of sound habits—intellectual habits as well as moral habits—and the attainment of inner balance.

We have already made provision for one half-and-half subject. Let us now introduce another, the History of Science. No scientist should go out into the world without having learnt of the controversy between Socrates and the natural scientists of his day and without having been at least introduced to Pythagoras, Hippocrates, Archimedes, Francis Bacon, Leonardo da Vinci, Galileo, Copernicus and Harvey—not to speak of the moderns—and also without some acquaintance with the Greek origins of the classification of scientific studies which is too often taken for granted. To understand how the specialization of studies came about is itself a stimulus to overleap the old barriers under the impulse provided by present day developments.

There is another subject which should have a place, and an important place, in our plan—sociology. Sociology is an arts subject, since it is concerned with man in society: but it is related to the natural sciences through its method, which is scientific, but scientific with a difference. It is very important that all students, both those on the science side and those on the arts side, should be brought to understand wherein this difference consists: for present-day opinion has been much confused and current controversy darkened by faulty analysis on this subject. No one, for instance, has a right to call himself a dialectical materialist, or any other kind of materialist, until he has made clear to himself the difference between a happening

in the natural order and a happening in that human order in which the determining factor, under God, is the decision of individual human wills.

This leads us to the last subject of our central core—philosophy. All students should be introduced to philosophy: for philosophy is man's attempt to see life through the eye of reason. It is pure thought unencumbered by the petty details that litter our daily lives and by the aberrations of human passion and weakness, thought standing back as it were, and surveying the human scene. Philosophy can be taught at College either historically, as a study of the succession of great thinkers, or by direct attack upon its problems themselves. The choice between these two approaches should be left to the teacher: for very much depends on him. Any one who knows France will have sensed in intercourse with educated Frenchmen how great and lasting is the influence exerted by the philosophy course in the final year of the lycée.

We can now survey the list of subjects in our central core: geography, history, a foreign language, with the culture and history related to it, physiology, psychology, the history of science, sociology and philosophy, eight subjects of very varied content, but to be presented by a body of teachers who are not only constantly conscious of the inter-relations between their subjects but who regard themselves as members of a common team—a team engaged in creating the conditions for international understanding.

There is a further way in which these conditions can be promoted—by enabling the students to come to grips with the actual problems of the workaday world—the workaday world of America—as a preparation for the experience which they will later undergo on the wider international stage. This can best be provided as an integral part of the course on sociology: for the time is past when the college students' approach to such problems as unemployment, malnutrition or bad housing could be best made through humanitarian agencies, such as college missions or charity drives. These are not the techniques of a democratic world, such as that for which our students are being prepared. What is required is some form of cooperation between the college and the civic authorities, in which the sociology group at the college will be enabled to make its appropriate contribution, as an equal partner, with those responsible for the welfare of the town and district in which the students live. For there could be no worse preparation for activity on the international plane than for students to regard themselves as sequestered in a cloister or immured in an ivory tower remote from the concerns of a busy world.

In this connection, a useful experiment is actually now being carried out by the staff and students of the Sociology Department of Skidmore College, Saratoga Springs, New York. This city, owing to the seasonal character of its principal activity, is faced with somewhat special problems and it was recently decided to create a City Planning Board to investigate them. The Planning Board appealed for cooperation to the Professor of Sociology at Skidmore, already known in the neighborhood for his interest in its practical problems. The resulting survey has been carried out by students working under his direction and in constant consultation with the Planning Board. A student who, after an academic training on how to conduct a social inquiry, has explained a comprehensive civic affairs questionnaire to some scores of householders of many varied origins and outlooks, living both in poor and in wealthy homes, will certainly be better equipped for international contacts in later years.

Now for the great books. Here I will content myself with a few indications, since I do not wish to divert too much attention from my main argument. But our students should certainly read the seminal books from which our modern thought is derived. Among the Greek books to be read in the first two years I would place the *Republic*, the *Apology* and the *Gorgias* of Plato, which are introductions equally to sociology, to philosophy and to thinking about the natural sciences, the first book of Aristotle's *Politics*, which is an alternative introduction to sociology and the fragments of the Greek scientists themselves from Thales down to Zeno, the fountain head of the Stoic philosophy and of the egocentric and ineffective cosmopolitanism to which it gave birth.

Among the modern masters of the subjects that I have enumerated, I would mention Mackinder and Bowman as geographers, William James as a psychologist, Graham Wallas as a political scientist, and Whitehead as both a philosopher and a natural scientist.

For history I would provide no set book at present, since we are too close to the events which have plunged into a fresh historic epoch for the new viewpoint yet to have found expression in a classic form. Of the earlier writers the one who best stands the test of time is Acton, but his projected great book on Liberty was never written. Students should be encouraged to read his essays and letters. So, too, having become familiar with the ancient Stoics, they should read their modern counterpart, Justice Holmes.

I have left myself little time in which to speak in any detail of the second part of the course—that covering the third and fourth years.

During this period the central core would remain, interest being shifted from the sociological to the more strictly political approach. It is at this stage that students would be introduced at close quarters to the problems arising out of the interdependence of the twentieth century world and to the attempts to solve them politically through the League of Nations and the United Nations. But this study should be accompanied by a study of Federalism, as it has been worked out in this country and in Switzerland, and of the psychological and social conditions which have made these two experiments successful in a realm where so many others have failed. Indeed we can already see that, in the new perspective which is being opened out to us in these postwar years the constitutional history of the United States and of Great Britain and the other British States will occupy a central place in historical study. For, as the suicidal competition for power between the States of Continental Europe passes into the background and the world settles down under the Rule of Law, with the United States as its principal upholder, men will look more and more to the deeper sources whence respect for law is derived.

In this brief outline I have done little more than indicate a type of approach to the problem which we are met here to consider—international understanding and the American College. Let me conclude with an expression of good wishes to the American educators who are concerning themselves with this question and of congratulation to the younger generation of Americans on having their lives before them at such a time when, however dark the immediate scene, the course of history is laying open to them such majestic and inspiring opportunities.

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